

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEEK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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OBEDIENCE.

A few days ago, in one of our leaders, we briefly and hastily referred to the principle of Unity. To-day we purpose, in like manner, to advert to that which underlies all unity, namely, the principle of Obedience. The idea of obedience in our day, is as repugnant to the feelings of the masses of mankind, as unity of action is rare amongst them. The notions in relation to individual independence and liberty are so exaggerated, and have taken such deep root in the popular mind, that the masses, easily swayed into any extreme when they fancy their interests are at stake, are heaving and surging like the waves of the restless ocean, and the seeds of revolution are so widely spread and deeply sown, that the blaze of anarchy and revolution might be easily and generally kindled.

Resistance to the edicts and laws promulgated by tyrants and despots is perhaps sometimes necessary and commendable, and in many instances has proved of incalculable benefit to mankind. It was this that wrung from

King John the great charter of English liberties, and in later times led to the foundation of the mightiest republic the world has ever seen. But in neither of these memorable instances was resistance offered to wise and equitable legislation, but to tyranny and injustice.

The state of public feeling above referred to, has been fostered and intensified by the rabid fulminations of the newspaper press. This is especially true of Great Britain for the last twenty or thirty years, until the people there, noted for generations for their loyalty, and their disposition to observe the laws, are now almost ripe for revolution.

While few individuals who have carefully noted the spirit of the press for that lapse of time, can doubt that its teachings have had much to do in promoting the lawless and revolutionary tendencies of the people, the real source of such tendencies must be sought in a very different direction—namely, in the family circle, where every bias is given to the human mind,

and where the germ of every evil as of every good principle is planted and developed. Disregard of law and authority under the parental roof, leads inevitably to utter disregard and contempt for all law, authority, and restraint; and when was there an age in the whole history of the world more notorious for this one thing, than the present? It is one of the crying sins of the age! Why, the fifth commandment is almost entirely disregarded. It is decidedly unfashionable for children now-a-days, except of very tender years, to submit to parental restraint; and instead of being a blessing and an honor to parents, children too often are almost a life-long source of trouble and anxiety; and home, instead of being, as it ought to be, the very commencement and foundation of an eternal heaven, is, alas! in innumerable instances a scene of discord and turmoil, and an embryotic hell. This spirit and disposition influencing the home circle, affects communities in a corresponding ratio, and here is the real and only source and foundation of that spirit of lawlessness and defiance now so general.

Among the Latter-day Saints, whose aim and whose mission is to restore the true principle, and re-establish the order of heaven through all the ramifications of human affairs, respect for

and obedience to all legitimate authority is the invariable rule. In their midst, and forming a part of their religious faith, the father is the Lord and head of his family, and implicit, unquestioning obedience to parental authority, when judiciously exercised, is strenuously insisted upon. We do not wish to be understood that this desirable consummation has been fully or nearly reached; but the foundation is laid. This is the end ever kept in view, and it will never be relinquished until obedience to parental authority even unto death, if necessary, as manifested of old by Abraham's son and Jephthah's daughter, will be willingly rendered.

This line of policy commenced in the family circle, as it most assuredly has been, its happy influences will gradually unfold and develop themselves, until the whole community will eventually reap the inestimable blessings and benefits arising from its full consummation. Thus will the principles of true government be established, legitimate authority be unarmingly and implicitly obeyed, until peace and concord become the rule, and finally the dreams of Prophets and poets will be realized in universal peace on earth and good will to men.—*Deseret Evening News.*

REVOLUTION AT WASHINGTON—A GOVERNMENT OUTSIDE THE CONSTITUTION.

(*New York Herald.*)

Revolution is going on everywhere. Through the whole Continent of Europe there is hardly a form or an institution that is even proximately definitive that can be counted upon to remain as it is for ten years to come. England is especially in the very tumult and uproar of change, and revolution has so successfully shaken the foundation of many ancient facts, that it only considers which to try next. But in all, the movement is in sympathy with the intellectual tendency of the age, and is toward the greater

freedom of the people. An ancient aristocracy relinquishes the stand it has ever taken against popular rights. Supreme culture and generous enthusiasm push equally toward the same goal, and too ardent advocates have the rein tightened on them only for fear that their precipitation should lose all, and indefinitely retard the emancipation of the people from repressive laws. On this side the Atlantic the revolutionary ferment is active also; but, strangely enough, the tendency and movement is quite in the

other direction. It is not toward the greater freedom of the people, but toward their enslavement—toward the crushing out of popular liberty, and the setting up in its place the rule of an oligarchy and despotism made manifest in military power. Here, in the very home and birthplace of modern freedom—here, where popular institutions had such success that the result of their working was what first disturbed Europe—here they are already tumbling to ruin, as if to give other nations a timely warning against modelling their institutions on the example of ours.

Never had a people such prosperity, such happiness, such absolute personal independence and command of their own destinies, such positive political freedom as we had. But we were not content. Not satisfied with being practically free and great, we listened to the gibes of our enemies, who, mad that we had gone so far, taunted us to go further, and pointed us for an ultimate goal to the wild theories of the Declaration of Independence. Lunatics in New England caught at the fancy, and worked with maniac energy to force it on the nation. Other lunatics in the South met these half way, and between the two the country was hurried into war. Four years the struggle raged with horrors that fortunately can never be recited—a war for greater freedom—and now it ends in the loss of all freedom for the people of ten States; a war originating in a sentimental sympathy with the oppressed, and resulting in the most terrible oppression ever known; a war begun because the negro was not free, and, behold, at its close, the white man is a slave! All that blood and treasure was given for freedom, as we are told, and the life of ten States is blotted out, and the terrible precedent of governing the people of the Union by military despotism remains. And this results from the fact that we are, as Mr. Stevens says, "outside the Constitution." On Saturday (March 28th), in Congress, this gentleman said—"I am often reminded by gentlemen around me, some very wise and some otherwise, that I have said more than once that all this is outside the Constitution. He is otherwise

who thinks that that assertion is not true." Here is the deliberately repeated declaration of the representative man of the republican party—the man who inspires its purpose and declares its will, as to the character of its acts—this typical republican scorns the puny thinkers who hold that the republican party is not outside the Constitution; for he knows that it is, and he is right. It began existence in wild theories and lives in them still. It is outside the Constitution, because inside the Constitution there is no room for despotism, no way by which the whole people of a sovereign State can be made subject to the whim and caprice of a dozen demagogues in Congress; and so we drive on in the full career of revolutionary fury; and since we are in absolute fact outside the Constitution, since the law is no longer a rule of action, since there is no President of the United States and no Supreme Court, and since a Jacobin club in Washington is all that remains of our government, who shall say where the revolution will leave us?

We may end anywhere. Thanks to the fact that we are "outside the Constitution," we are in that helpless and defenceless state when nations fall into the hands of the strongest. Our whole history just now is comprised in the struggle of eccentric forces. Three of these are personal—Johnson, Stevens, and Grant stand forward as if with more moral courage and fidelity, each to his own convictions, than all the other men in the country together. Johnson has been called obstinate and a fool; but he pursues with a grand moral heroism his own perception of what his duty demands. Stevens goes forward with vast energy, no doubt earnest in his own convictions—too sincere to pretend respect for the law when he does not feel it. Grant pursues a positive course also, from which nothing can swerve him—adherent to his own idea, as he was through the war—with something in his character of that silent majesty with which fate itself was clothed in the Greek poetry. And aside from these, social and economic elements strive for supremacy in the fabric of the future. Here are the banks working persistently for the concentration

of wealth in few hands ; the railroads striving toward the same end by another route ; the telegraph, as the absolute master of the interchange of thought, demanding recognition of its power in tangible shape. Who shall rule, and how shall all come out ? The democratic party, that once wielded the power of the people, is rotted

away and crumbles at a touch. Popular right has no apparent champion ; law is laughed at ; the revolution rages, and our future only depends upon how much of the national vitality shall be left when the war of personal leaders shall be closed, and government "outside the Constitution" shall have spent its force.

THE IMPEACHMENT OF PRESIDENT JOHNSON.

The government of the United States is engaged at the present time in strenuous efforts to commit suicide. For some time past it has exhibited indications of incipient madness, all tending toward self-destruction. These symptoms have now developed into a determined intention on the part of the poor, crazy patient to cut off its own head.

On Monday, February 24, 1868, the House of Representatives of the Congress of the United States resolved to impeach Andrew Johnson, President of the United States, of high crimes and misdemeanors, of which the Senate was apprised and arrangements were made for the trial. On Monday, 3rd of March, articles of impeachment were agreed upon by the House of Representatives, and on the 5th they were presented to the Senate by the managers on the part of the House, who were accompanied by the House, the grand inquest of the nation, as a Committee of the Whole on the state of the Union.

The articles of impeachment were eleven in number, but the charge contained in them may be summed up into four. First, that in violation of "an act regulating the tenure of certain civil offices," passed March 2, 1867, President Johnson on the 21st February, 1868, removed Edwin M. Stanton from the office of Secretary for the Department of War, and appointed Brevet Major-General Lorenzo Thomas, Secretary in his stead. The said act "providing that the Secretaries of State, of the Treasury, of War, of the Navy, and of the Interior, the Postmaster General and the Attor-

ney General, shall hold their offices respectively for and during the term of the President by whom they were appointed, and one month after, subject to removal by and with the advice and consent of the Senate." The President had previously suspended Mr. Stanton during the recess of the Senate, and had appointed General W. S. Grant Secretary of War *ad interim*, but on the 13th January 1868, the Senate refused to concur in the suspension, and Mr. Stanton resumed the functions of his office. Second, that on the 22nd February, President Johnson declared, and instructed Brevet Major-General William H. Emory, military commander in the department of Washington, that part of a law passed March 2, 1867, entitled "an act making appropriations for the support of the army for the year ending June 30, 1868, and for other purposes," was unconstitutional, and in contravention of General Emory's commission, with intent thereby to induce him to violate the provisions of the act. Third, that President Johnson on the 18th August, 1866, and at other times, made certain intemperate and scandalous public harangues, and uttered loud threats and bitter menaces against the Congress of the United States and the laws enacted thereby, with intent to bring the Congress into disgrace, ridicule, hatred, contempt, and reproach. And fourth, that in the city of Washington, on the 18th August, 1866, President Johnson declared and affirmed that "the Thirty-ninth Congress was not a Congress of the United States, authorized by the Constitution to ex-

ercise legislative power under the same, but was a Congress of only part of the States, thereby denying and intending to deny that the legislation of the said Congress was valid or obligatory upon him, except in so far as he saw fit to approve the same, and also thereby denying and intending to deny the power of the said Thirty-ninth Congress to propose amendments to the Constitution of the United States." And that by the committal of each of these several acts he was guilty of a high crime and misdemeanor in office.

The Court was organized on Thursday the 5th March, the Chief Justice of the Supreme Court of the United States presiding. The trial commenced on Friday, March 13th. Hon. John A. Bingham, of Ohio; George S. Boutwell, of Massachusetts; James F. Wilson, of Iowa; John A. Logan, of Illinois; Thomas Williams, of Pennsylvania; Benjamin F. Butler, of Massachusetts; and Thaddeus Stevens, of Pennsylvania, were managers on the part of the House of Representatives; and Hon. Henry Stanberry, B. R. Curtis, Jeremiah S. Black, William M. Everts, and Thomas A. R. Nelson, were counsel for the President, who applied for an allowance of forty days time to prepare an answer to the articles of impeachment. After a long debate, it was decided that the respondent file his answer on or before the 23rd day of March inst.

On that day the President's counsel, with the exception of Mr. Black, who afterwards retired from the defence, appeared and presented the answer, which was to the following effect. That President Johnson was not guilty of any crime or misdemeanor in office. That the removal of Edwin M. Stanton from the office of Secretary, and the appointment of his successor, were in accordance with the power always held by the President of the United States under the Constitution, and became absolutely necessary to the public interest, as the relations between the Secretary and the President were of a nature that no longer permitted the President to resort to the Secretary for advice, or to be safely responsible for his conduct of

the affairs of the Department of War. In regard to the "act regulating the tenure of certain civil offices," although he believed the first section of that act wholly inoperative and void, by reason of its conflict with the Constitution of the United States, yet as it had been enacted by the constitutional majority in each of the two Houses of Congress, he considered it to be proper to examine and decide whether the particular case of Stanton's removal was affected by the first section of the said act, and came to the conclusion that it was not. And that in the event of a disagreement between the legislative and the executive concerning one of the powers which had been considered by all branches of the government, during its entire history down to the year 1867, to have been confided by the Constitution to the President, he desired that a question of so much gravity and importance should be submitted to the judicial department of the government intrusted by the Constitution with the power to finally determine such matters. He denied that the order for the removal of Stanton, and that for the appointment of Thomas, were either of them in violation of the Constitution or of the "tenure of office act," or of any other law or of his oath of office.

In regard to his statement to General Emory, he replied that it was merely an expression of an opinion which he believed to be sound, and which was no more than he had expressed in his Message, which he had addressed and sent with the act to the House of Representatives, and that he did not request or order Emory to disobey or violate that or any other law. In regard to the speeches said to have been made by him, he denied that they were correctly reported, and challenged proof of their correctness, and denied that he had ever intended or designed to set aside the rightful authority or power of Congress, or attempted to bring any branch thereof into disgrace or contempt. And declared that he had at all times in his official acts as President, recognized the authority of the several Congresses of the United States as organized during his administration.

The order of procedure in this great trial, although special rules were adopted by the Senate, and re-adopted *pro forma* when the court was organized, is similar to that in ordinary criminal cases. The foregoing will give a general idea of the case to our brethren and sisters who have not time to enter into the details of this remarkable trial.

This is the first case on record where a nation has brought to trial its chief ruler under regulations provided by its Constitution. Monarchs and other rulers have been tried and condemned for high offences by the people, but such a procedure has been rather in opposition to, than in accordance with general constitutional principles. Such an anomaly would not now be agitating the world, were it not for the wicked and suicidal spirit which has taken possession of the American people, and which is more particularly manifesting itself in the Government. American statesmen seem bent upon hurrying the country headlong to destruction. It is with no love and respect for the Constitution, and no ardent desire for the welfare of the country, that they have brought Andrew Johnson to the bar of the nation. He is in their way; a stumbling block in the path to the goal of their personal ambition and mercenary desires.

It is a melancholy spectacle to see a nation once so highly favored of the Lord, forsaken of heaven and left to work out its own destruction. Blessed with a Constitution divinely inspired, with a land choice above all other lands, with resources diversified and inexhaustible, with prospects more extended and glorious than any nation since the world began, the United States, which bid fair to become the ruling power of the world, is now broken and cast down, shorn of the locks of its strength, and a shame and reproach before angels and men. Its guardian and guiding angel has gone, and the genius of destruction is stalking through the land, breathing into the people the spirit of madness and death.

But why has so great a change come over that nation in so short a time? A few years since her senators were wise and her statesmen incorruptible,

her Constitution was the boast and pride of her people, a sacred and undisputed standard of appeal. Now her legislators are the laughing stock of the world, her leading men are venal and corrupt, party ends and private schemes are the objects of their legislation, and the Constitution is regarded as old fashioned and behind the times, wherein it in anywise conflicts with their godless and unrighteous enactments. This change has come upon the nation because the people have rejected the message of heaven, and are stained with the blood of heaven's messengers. God raised up Joseph Smith for a leader to that people in things temporal as well as spiritual. But they not only rejected him and the truths which he proclaimed, but they persecuted his followers, and unlawfully put him and his brother Hyrum to death. In contravention of the Constitution which guaranteed religious liberty to all, they drove the Saints from their possessions, and deprived them of their just rights, while the government permitted mob law to rule, and finally joined in the spirit of hostility, and without the shadow of a just cause sought to entirely destroy the people of God. The nation is now suffering the consequences of its crimes.

The Lord is vexing the people in his sore displeasure. He is withdrawing his Spirit entirely from them, and they are running wild with the spirit of folly and madness. The nation is rent in twain, and will never be united until the Priesthood of God gathers up the fragments of the broken government, and brings into order the chaos of which we now only see the beginning. The whole country is threatened with anarchy, a war of races, a deadly conflict of parties, and a general breaking up of the bonds which hold society together, and in the midst of it all the nation seeks to deprive itself of a head. The question is now being raised, to use the words of General Butler, "Whether the Presidential office itself (if it has the prerogatives and powers claimed for it) ought in fact to exist as a part of the constitutional government of a free people." What better evidence can we have that the United States is

seized with madness, and what greater assurance can we have of its ultimate destruction?

The Constitution is flung to the winds by an ungrateful people, who know not how to prize the choice favors of the Almighty; but the Saints of God will guard the precious instru-

ment as a heavenly boon, and in the fast coming day of their power and dominion, will extend its benefits from the Atlantic to the Pacific, and from Cape Horn to the icy regions of the Arctic Sea.

CHARLES W. PENROSE.

April 17th.

ON HORSEBACK FROM MONTANA TO ARIZONA.

[CONTINUED FROM PAGE 248.]

St. Thomas, Arizona,
January 27, 1868.

Before we left St. George, we were treated to a handsome concert, followed by a well-enacted after-piece, at the Town Hall, which is fitted up with scenery and stage for the amateur actors and actresses of the town. Mr. Kenner, of our typo and lightning fraternity, was forced to *encore* on capital songs, and an interesting and accomplished acquaintance of the week—Miss Caddie Ivins—brought down the house, when an *encore* was called from her, on pathetic songs. Every town of consequence amongst the Mormons is proud of its concert hall, where infinite amusements are made for the people, who are so situated that it is necessary for them to make their own fun, and thus render socially the comfort of the desert.

Leaving St. George, we left the telegraph, with its corps of female operators, and crossing a little ridge, we come down on Clara creek, and pass through the pleasant village of Santa Clara; thence up the creek to a deserted cabin "in a sly little nook by the babbling brook," that nearly ruined the Clara settlements during the Christmas flood, that was general throughout the west. We got a Ute Indian to guard our animals while we prepared supper, fired at the little grey top-knotted partridges that whistled all around under the brush; and upon washing several pans of dirt, we found an unusual quantity of black sand and fools' gold—mica—but not "a color" of the kind that man is a slave to.

At St. George we left two inches of snow, thawing, while up the Clara

here, eight miles, we have a foot—but little feed besides grease-wood brush; and on up the mountain we found the depth of snow gradually grew deeper until we had upwards of two feet, and weather cold, with a slight sprinkling of snow falling as we neared the top. Now we reach the summit of the high divide between Clara and Beaver creeks, and looking away to the south, behold the land of perpetual summer, where the birds laugh all the year.

Freemansburg, Arizona,
January 30, 1868.

To-day we lay out and christen the town of Freemansburg, at the "head of navigation" on that mighty water-course, which is to supply the great Rocky Mountain region with Oregon imports in spite of the Union Pacific and the Southern Pacific Railroads. From here a railroad will, in a few years, unquestionably be built northward through the Mormon settlements of Utah and Idaho, already comprising one hundred and fifty thousand inhabitants, and to tap the Union Pacific at Ogden, Utah; thus tapping the "tender foot" Gentile population, of one hundred and fifty thousand more, that are coming on wheels, to wake up the denizens of these fastnesses, to the true understanding, that Mormonism means nothing more nor less than advancement, Masonry, and Democracy re-established upon a stronger and more united system than the world has ever known since the glowing and dazzling times of Solomon.

Mormonism, has for its purpose, the revolution of America and of the

world! and how? Why, gentlemen, I would ask of you, upon what basis does the world exist, and creation move? My answer, and the answer of Brigham Young, if frankly given, would be Masonry and Democracy dis-united. And would furthermore assert that peace, happiness, and grandeur, can be restored only by *united* Masonry and Democracy, the strengthening effects of which will give the States of America and all the world Freedom.

Your readers ask how long before these revolutionary schemes will have resulted in the predicted benefits? My reply is, that ere our auburn locks shall be silvered, America will rend her garments and put on the garment of light; and in the course of a few centuries, it stands to reason that the same system will govern the Universe.

Now, "if the court knows herself and she thinks she do," we will at this point—the confluence of the Virgin and Colorado rivers—establish the "*American Libertarian*," for the purpose of freeing the enslaved minions of the eastern world.

This part of Arizona is comparatively a desert of rocky and sandy mountains, with a few oases interspersed here and there; and these on the western tributaries of the Colorado, are settled and are being brought into a high state of cultivation by the despised Mormons; and the eastern tributaries above this place are being settled by the Aztec Indians, who fled from Mexico at the time Cortez was making the conquest of their country, destroying their Sun temples, and killing their great President Montezuma. One of the villages is named Zuni, a supposed abbreviation of Montezuma. This region was, until the cession to the United States, a part of Mexico, and when the Aztecs were guided to their present places of abode by their chief, he told them that if they would observe the rites of their religion, and till the soil of these oases of the Painted Desert, where they would be far from their old enemies, and out of reach of the Apaches, they should prosper. They have bands of horses, cattle, sheep, and goats, and raise cotton, sorghum, tobacco, rice, barley, oats, corn, and garden vegetables, be-

sides peaches, apples, and other fruits. They have stone houses, built on high bench lands, and up the perpendicular sides of such benches they have cut steps, and pack wood, water, and provisions, from their fields in the adjacent valleys. They enter their houses from the tops by ladder, and draw the ladder in after them. They are not really Indians, but a civil race of light complected and intelligent aborigines, such as were found in the cities of Vera Cruz, Mexico, and other parts of the Republic of Mexico, and throughout South America. They weave their own cotton and woollen cloths, make glazed pottery, &c.! And it is of these ancients that the "*Book of Mormon*" professes to be the history. The mode of settling, and desire to be left alone in peace, is very similar to that of the Mormons, who have invited them to join in and settle with them, believing that they will make a good class of citizens, as they are self-sustaining.

It is here, amongst these two strange races, that the *American Libertarian* shall have its origin, and proclaim the rights of these down-trodden people, who seek peace and to worship the divine Creator according to their beliefs, as the Constitution of the now *dis*-United States once guaranteed all denominations of religion. And it shall be our aim to induce the worthy people of Radicalism and Niggerdom to leave their present scenes of starvation, and colonize the richest portions of Arizona, New Mexico, Indian Territory, and Southern California, which is about to be traversed by the Southern Pacific Railroad, and has ample communication by steamers on the Arkansas, Red, and Colorado rivers, and the Pacific coast. That whole country is superior in grass, timber, water, grain, soil, climate, and seasonable rains, with the exception of required irrigation, which combined, makes it the most desirable part of America.

A dozen mining camps are promising well in Arizona, and the eyes of distant people are being drawn hither; and the point from which we date this letter will shortly become of foremost importance. The Mormons have flourishing settlements at Harrisburg, Washington, St. George, Santa Clara,

Rockville, Virgin City, Grafton, Adventure, Pine Valley, St. Joe, St. Thomas, and Millersburg. Parahna-gat silver mines are all directly contiguous to the waters of the Virgin, and the people are anxious to see the steamers, that are now building in San Francisco, begin to make their regular trips to Freemansburg. The steamer Esmeralda came up to within twenty miles of this place last season, towing two barges, and she was a poor, stern-wheel concern, not adapted to any navigation, yet she came to Callsville, sold her cargo at a big cash price, and returned below safe. The channel of the river from Callsville to this point, averages twenty feet of water. The

trade of the whole of the one hundred and fifty thousand Mormons, and the twenty thousand Arizonians, will be by this river in spite of railroads; for the steamers can put freight here at three cents per pound, as the people all have their own wagons and teams for the present, and a railroad will soon be commenced from this point northward, by an excellent route, directly through the line of the heavy settlements, tapping the Union Pacific road, and extending directly on to Idaho and Montana. The great Rocky Mountain trade must be to and from this point.

LEGH.

—*Frontier Index.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 25, 1868.

"WISDOM IS JUSTIFIED OF HER CHILDREN."

"WISDOM is the principal thing, therefore get wisdom; and with all thy getting, get understanding." So said Solomon many generations ago, and though in his old age he turned from the practice of his own precept, it is none the less good and profitable to others. It would seem that some people never attain to the possession of the precious gift of wisdom. No matter how much experience they may have, nor how many opportunities may be afforded them by extensive travel and constant instruction, they seem incapable of acquiring discretion. We are led to these reflections by the folly which is frequently exhibited in letters written by individuals in Utah to their friends in this country.

We make the following *verbatim* quotations from a letter recently sent by a brother in Utah to his son in England, as a specimen of the kind of epistles which are being forwarded in considerable numbers. "Come home if you can. You may say how can I get home? Well, I can tell you. You must enquire of your President or Pastor, and ask them if they cannot send you home through the Perpetual Fund." * * * "If you can get the chance to come home, I would give you a word of advice; that is, to bring all the tools belonging to a joiner you can; they are very useful. And bring me a good patent lever watch, if you have money to spare, and I will pay you, here, for it. Bring all the clothing you can buy, and pins and needles and thread, and everything you can honestly get which will be useful, because

such articles are so much better imported from England. Bring steel pens ; bring some shoemaker's awls, pegging awls, and stitching awls, and lasting pincers ; you could sell any quantity of them if you fetch them. Bring some of Colt's thread, and some crotchet hooks, and some stocking needles. Bring your mother some ribbon to put on her bonnet, and also for your sister. Bring a good pair of blankets or two. Bring some silk thread, and bring everything that will be useful. Now all these things will not cost much, but they will be very useful here ; bring some music paper, writing paper, "&c." All this is from a man who is well to do ; for he says, "My wealth consists in stock ; that is to say, cattle (or oxen), horses, sheep, cows, pigs, chickens, houses and lands, wives and children." Now we have no objection to the exportation to Utah of all the various articles enumerated above, by those who have the means to purchase them and pay for their freight, as well as for their own passage to that country, and who choose to be burdened with the care and trouble of so much luggage. But we do decidedly object to see the means which have been collected at such great sacrifices to help the poor, expended to assist those who would spend money which should go towards their own emigration in buying anything but that which, judged by the spirit of the strictest economy, is absolutely necessary for their health and comfort on the journey. If people in Utah wish for the productions of other lands, they should send the necessary means for the purchase and freight of such things as they desire, but they would, in consideration of the present extensive effort for the gathering of the poor, be using their means in a much more praiseworthy manner if they expended it for the deliverance of some poor Saint who is lingering in poverty in Babylon. But to request individuals whom they expect to be helped out through the bounty of others, to bring articles for their use and benefit, thus expending means which such persons should use to emigrate themselves as far as possible, is not only extremely foolish, but very wicked.

Advice has also in some instances been sent to individuals who expect to be assisted, to keep what money they have, and "say nothing about it to the Elders." Now we wish the Saints to understand that all are expected to assist themselves to the utmost extent of their means. Common sense, a spirit of independence, and a proper regard for the welfare of others, will show the propriety of this. And we wish to impress upon their minds, that the Elders who are appointed to watch over them and their interests, are the proper persons to look to for counsel and advice, and that a selfish and deceptive spirit will secure no benefit nor advantage, but only lead to apostacy and disgrace.

We fear that some of the Saints who are expecting to be gathered this season will be terribly disappointed. Having received drafts for certain amounts towards their emigration, they have commenced to draw from their Individual Emigration Account, and expend what little sums they had been able to save, thinking that any deficiency in the amount necessary for their passages will be made up by the Church. We repeat that all are expected to assist themselves to the utmost extent of their means, and those who are so foolish as to take the course described, will perhaps find to their sorrow that they have destroyed their own prospects.

EXCESS OF LUGGAGE is a subject that has been treated upon every year, but notwithstanding all that has been said, it is very hard for some to learn wisdom in regard to it. Each adult passenger upon the American railways will

be allowed 100 lbs. of luggage free. Every pound in excess will be charged for. We are not able at present to give the rate. Neither are we able to say how much luggage will be taken for each passenger on the Plains by the teams. Those who emigrate by their own means will have to prepay here for the freight of all luggage in excess of 100 lbs. for each adult, for *all luggage will be weighed before being taken on board ship.* Those who will be assisted from the funds collected for emigration purposes, must understand that they cannot be allowed to take any luggage in excess of 100 lbs. for each adult, for if they are able to procure so much extra luggage and pay for its freight, they are able to use the amount which would be so expended towards their own emigration, and it is desirable that the benefit of the means collected shall be extended to the greatest possible number.

To save carrying so much useless wood at so great an expense, as well as for the convenience of removal, it is decided that strong waterproof bags be used instead of boxes. They should in *all* cases be waterproof. Clothing packed in bags that will not keep out rain and damp, will be liable to mildew and decay. For heavy tools, boxes may be required.

All Saints who emigrate should be careful to take with them authorized certificates of Church membership. We are happy to inform those who have means to pay their passage to the terminus of the Union Pacific Railroad, that all who reach that point will be able to go through to the Valley, for it is expected that a sufficient number of teams will be sent down to take in all that can reach that point.

We shall have more to say on the various topics connected with the emigration, when we are thoroughly posted as to ship fares, railway fare, cost of freight, prices of teams, &c.; but we hope that the foregoing will be of some benefit, and will cause our brethren and sisters to reflect and learn wisdom, for to quote Solomon again, "Wisdom is better than rubies, and all things that are to be desired are not to be compared with it," and "He that refuseth instruction despiseth his own soul, but he that heareth reproof getteth understanding."

CORRESPONDENCE.

ENGLAND.

Liverpool, April 9, 1868.

President F. D. Richards.

Dear Brother,—I take the liberty of addressing a few lines to you, to give you a brief account of my labors since I have been on my mission.

April 29, 1866, I was set apart for a mission to Europe, for the benefit of my health and to preach the Gospel, I having previously been in a consumption for two years and four months. Eighteen months of that time I lay in bed on my right side, and could not be raised upright, for in

doing so my breath would stop. My bones protruded through my skin in three places, and I could not be lifted from the bed except by the corners of the blankets, and it seemed an impossibility for me ever to get well; but with God it was not impossible, for he heard my prayers and those of my brethren, and healed me by his almighty power, and all who saw me at the time of my affliction cannot but acknowledge that it was a great miracle, and to all who did not see me at that time, I bear testimony to the great power of God that has been made

manifest in my behalf. When I left Salt Lake City, I had recovered so far as to be able to walk a mile without resting, and President Brigham Young told me to go in the name of the Lord, and that I should be all right by the time I arrived at the Missouri river. I had faith in the promise of God through his servant, and whilst travelling by the Sweetwater, I performed a journey of twenty-one miles on foot in one day.

I arrived in England on the 24th July, 1866, by steamship *Tripoli*, and was appointed to travel in the Leeds Conference, under the direction of brother John Barker, from whom I experienced much kindness. I also formed many pleasing acquaintances with the Saints, who are ever willing to listen to the counsel and instructions given to them by the Elders who labor amongst them, and I can say that I labored with much satisfaction to myself in that Conference.

April 3, 1867, I was released from that Conference, and appointed to succeed brother R. N. Russell in the Liverpool Conference, where I have labored ever since. I find that a large proportion of the Saints here have been in the Church over fifteen years, many of them over twenty, and have not yet been able to effect their deliverance, for their families have increased, and their way has been effectually blocked up. They have hoped against hope, and their eyes have failed with longing for the day of their deliverance. Some have informed me that they have taught their children, ever since they were able to lisp a prayer, to pray for their deliverance, but as they grew up in years, they have mixed with the world, and have followed its pernicious ways; some have married Gentile partners, and have forged chains of sorrow for themselves, which they despair of ever

being able to burst, although they have been repeatedly warned of the same by the Elders. Oh how fearful a thing it is to despise the counsel of God through his servants, for Jesus has said, "He that receiveth you receiveth me, and he that rejecteth you rejecteth me." In the Bible and Book of Mormon are recorded long lists of the consequences attending those who despised Prophets and men whom God inspired and sent amongst them to advise them for their good. The history of the past ought to be an admonition to all successive generations, that it is not to their interest to despise the counsel of God, or of those whom he sends among them.

There are at present in the Liverpool Conference 341 members, 43 of whom have been baptized this year, and 30 who were baptized in the last quarter of last year. The Tithing for the last quarter was £50 12s. 2d. There is £860 to the credit of individuals, for which they hold receipts from the office, besides £12 18s. 1½d. remaining to their credit on the Conference ledger, which has been paid in by small instalments.

There is a good spirit prevailing throughout the Conference, which is partly attributable to the good news from Utah. I pray God that the most sanguine expectations of the Saints may be realized with regard to the emigration.

Brother R. E. Egan has been laboring in this Conference since last July, and has been faithfully discharging his duties, visiting the Saints in their houses, and comforting and cheering them up with the words of eternal life.

May the blessings of God rest down upon you and all who labor for the good cause. I remain your brother in the covenant,

JONATHAN STEGGELL.

PHONETICS IN MORMONDOM.

I met with a newspaper item the other day which stated that Brigham Young, the famous Governor of Utah Territory, and the Moses and Aaron of the Mormons, (for he is both their leader and their high priest,) has di-

rected that the phonetic system is to be used in the Mormon institutions of learning.

There is more significance in this than might be supposed; indeed, I think it one of the strongest recommendations of the many that the system has so deservedly received.

Brigham Young has been called a charlatan, an imposter, a fanatic, an atheist; and perhaps in part justly, for he is the teacher of an absurd religion, and he practices hateful polygamy; yet he has proved himself a leader of men so able, and has achieved successes so wonderful, that it is doubtful whether there is his superior as a ruler in all the nations of modern times. Only twenty years ago, he and 142 others,—four of them females,—were driven from Nauvoo, Illinois, where their Prophet, Joseph Smith, had been killed. They travelled westward for months, crossed the wide, bitter, alkaline wastes of the Great American Desert, then encountered and crossed the Rocky Mountains, on which snow lies so deep in winter, that no road will ever be practicable unless covered over to tunnel the snow. Descending these, they entered the basin of the Great Salt Lake of Utah, with the snowy heights of the Sierra Nevadas in front of them, barring the way on that side towards the Pacific. Here,—surrounded by the mountains, rising around them to a height of from four to ten thousand feet, black along the foot hills with pines, and dazzling white on the snowy summits, is a valley 300 miles wide and 600 miles long, its floor nearly a mile above the sea-level, apparently sterile, and more than a thousand miles from any steamboat or locomotive, so shut out from access that even to this day the universal rat has never reached them,—they stopped. On the same day, after prayers, they began to plough. An old trapper—the only white man within hundreds of miles—declared he would give a thousand dollars for any ear of corn they could grow there. Nevertheless they persevered, and aiding the scant rains by rills of water drawn from the river, which they named the Jordan, they raised crops of extraordinary luxuriance. Since that they have had summers altogether

rainless, have lost their crops by voracious multitudes of grasshoppers, have had to encounter the trials of an unknown and severe climate, and of new forms of diseases, hostile Indians around them, and scarcely less hostile whites, without roads, mills, or stores, and burdened with dogmas revolting to all but the ignorant and sensuous; and notwithstanding all this, they have become a numerous, prosperous, and in many respects a model community. Their schools, churches, and theatres are unsurpassed in the wealthiest cities on the rim of the ocean. In orderly conduct, economy, neatness, hospitality, peacefulness, and absence of litigation, they excel. They claim that there are no prostitutes and only four illegitimate children in the whole Territory. Their cattle cover the hills, and their chief city, Salt Lake, already contains 20,000 inhabitants, the population of the whole basin being nearly 200,000. Mines have been discovered in the mountains around, and Salt Lake is a great market, and bids fair to be a great metropolis. Flour sells at £2 per cwt., and one trading house has sold one million of dollars' worth of goods in a single season. Within two years the Great Pacific Railway, the first real girdle of the earth, a direct connection of the riches of the East with the skill of the West, will penetrate and cross this Mormon settlement.

The population has been gathered from among the poor, the ignorant, the restless, and the depraved of various countries, and their prophet and leader has moulded them into an industrious, productive, honest, contented, homogeneous community, living in the reasonable enjoyment of the comforts that most tend to make life happy. If he has skimmed some millions of dollars for himself, as it is said he has, he has done it without exciting ill feelings among any of his people, whom he rules with the most perfect ease, and who acknowledge him as the author of their prosperity. He looks himself as if he had never known a care;—portly, soft-skinned, and unwrinkled, although sixty-eight years of age, and possessor of about forty wives. He does not always speak grammatically, or spell or pronounce

orthodoxy, but if we set aside the mistakes or faults of polygamy, etc., which must soon die out, he seems to be gifted with the eye and the brain that always sees and leads right on to rapid and full success.

Such is the remarkable man who, from the heart of the American continent, has given an endorsement to the phonetic system.

W. G. W.

—*The Phonetic Journal.*

[The author of the foregoing has mixed up truth and error in the usual manner of writers upon the subject of the "Mormon" people. In order to give importance to President Young's adoption of the phonetic system, he has endeavored to show to some extent the ability of our leader by the success which has attended the Saints under his direction. But lest he should appear to be favorable to our principles, he has condescended to adopt some of the epithets in general use among our opponents. He thinks so much of Brigham Young, that he is "doubtful whether there is his superior as a ruler in all the nations of modern times," but he calls him "the teacher of an absurd religion." He praises the industry, order, morality, neatness, and hospitality of the Saints, and describes them as "a model community," yet he says they are "burdened with dogmas revolting to all but the ignorant and sensuous." Now we venture to assert that W. G. W. would be terribly puzzled to tell us what

these "revolting dogmas" are to which he refers, and wherein lies the "absurdity" of our religion. He is doubtless as ignorant of our principles as he is of our history. He speaks of the Saints numbering 143 persons being driven from Nauvoo twenty years ago. The number of the Saints who suffered the horrors of that expulsion was about 20,000, the individuals to whom he refers were the pioneers who went before the main body, led by President Young, to seek a location in the mountains. He describes Utah as a valley 300 miles wide and 600 miles long, with its floor nearly a mile above the sea level, whereas it is a succession of valleys of different dimensions and different altitudes, the largest—viz., Salt Lake Valley, being only about 80 miles long and 40 miles wide, and about 4500 feet above the level of the sea. Other errors might be pointed out in his little sketch, such as our means of irrigation, the price of flour, &c., but sufficient have been shown to prove the inaccuracy of his information. As to his remarks about the ungrammatical language of President Young, we remind him that the speeches of some of the greatest statesmen of this enlightened country are not altogether free from a similar reproach. And seeing that even the short article by W. G. W. is by no means a perfect specimen of literary composition, we quote for his consideration the old proverb, "those that live in glass houses should never throw stones."—C. W. P.]

SUMMARY OF NEWS.

A collision, by which about 20 persons were injured, occurred on Thursday (April 16th) between two trains at Leeds.

News.—The word "news" is not, as many imagine, derived from the adjective *new*. In former times, between the years 1595 and 1730, it was a prevalent practice to put over the periodical publications of the day the initial letters of the compass, thus—

N
E ÷ W
S

importing that these papers contained intelligence from the four quarters of the globe; and from this practice is derived the term "newspaper."—*Proof Sheet*

Alexandria, April 12.—Intelligence from Japan announces that the Mekado has formally declared war against Stotsbashi.

CHEERFULNESS.—Let the air of cheerfulness ever pervade our every employment, for, like music, "it sweetens toil."

A chap who was told by a clergyman to "remember Lot's wife," replied that he had trouble enough with his own without remembering other men's wives.

From 1854 to 1865 we had ten good harvests, and only two below an average. A few years ago the quartern loaf of household bread was sold in London for 5d.; it now cost 9d.

Few people look on any object as it really is; but regard it through some fantastic prism presented by their own prejudices, which invest it with a false color.

A REASON.—At one of the schools in Cornwall, the inspector asked the children if they could quote any text of Scripture which forbade a man having two wives. One of the children sagely quoted, in reply, the text, "No man can serve two masters!"

Oaths are vulgar, senseless, offensive, impious; like obscene words, they leave a noisome trail upon the lips, and a stamp of odium upon the soul. They are inexcusable. They gratify no sense, while they outrage taste and dignity.

A grocer at Albany had, for his virtues, obtained the name of the "Little Rascal." A stranger asked him why this appellation was given him. "To distinguish me from the rest of my trade," quoth he, "who are all great rascals."

A juror having applied to the judge to be excused from serving on account of deafness, the judge said, "Could you hear my charge to the jury, sir?"—"Yes, I hear your honor's charge," said the juror; "but I couldn't make any sense out of it." He was excused.

New York, March 26.—General Lopez, the betrayer of the late Emperor Maximilian, is in prison at Mexico. The Mexican judiciary courts have decided that the law under which Maximilian was executed was unconstitutional.

A telegram, dated March 23, has been received from the Commander-in-Chief of the Abyssinian expedition, announcing that the advanced column left Latt on that day. The main body and the reserve were marching in the order indicated in a previous telegram. The distance from the advanced camp to Magdala was 60 miles. King Theodore was said to be uneasy, but his intentions were uncertain.

A SUBSTITUTE FOR COTTON.—The Ramie fibre, which has a texture between that of cotton and silk, is being extensively experimented with in the South. The plant can be grown with less labor than cotton, and in more northern latitudes. The manufactured fabrics of this material are very much admired, and promise to supersede cotton for many purposes.—*United States Economist*.

CONFIRMATION ETIQUETTE.—In one of our Evangelical churches in Leeds recently, the incumbent gave notice that "the young ladies" who were candidates for confirmation were to meet at the parsonage, but that "the young women" were to assemble in the schoolroom! It is a question which of the two female sets was the most complimented—the ladies who were not considered women, or the women who were not, in a confirmation point of view, regarded as sufficiently lady-like to assemble at the parsonage.—*Leeds Express*.

EARTHQUAKE IN THE CHANNEL ISLANDS.—Jersey, April 4.—This morning, between the hours of one and two, there were felt here two distinct shocks of an earthquake, following each other in rapid succession. The sound that was heard and the motion produced, were very similar to what would be experienced by the dragging of a very heavy article over rough ground. Many of the inhabitants in the town of St. Helier were awakened by the noise and the peculiar sensation. Articles of furniture in several dwellings were heard to vibrate with great distinctness, and some persons looked out of their windows, thinking the cause was the passing by of a heavily-laden vehicle. The course of the vibration appeared to be from east to west.